

SERMON ON THE BLACK LAW.

Mr. WILLEY.—If you think the following extracts from a sermon, preached in Monroe, Thanksgiving Day, worthy of a place in your paper, you are at liberty to publish them.

Fours, H. L.

The text was from Acta, 5 chap. 29 ver. "Then Peter and the other apostles answered and said, We ought to obey God rather than men." After giving the circumstances under which this was uttered, it was remarked that the apostles have here brought out a principle of universal application, where the authority of men conflicts with the authority of God. What the New Testament writers say of the relative duties of rulers and subjects was referred to, and how this agrees with our duties to God. "Submission to rulers is to be understood no further than it comports with submission to God. If there were any conflicting claims between God and human governments, then the sacred writer would not once have told us to obey them. We must be subject to the powers that be, and submit to the ordinances of men; but if, in any case, they cause us to violate conscience, and interfere with our higher duties to God, then there is but one course for us to take, we must obey God rather than men. This is the course the apostles ever took, as their whole history shows." Reference was then made to the position in which we stand in respect to the law of our land—denounced the fugitive slave law—a synopsis of the law was given, and its principal features were exhibited, and the course the President takes in regard to this law as brought out in his late message, was spoken of, and extracts from the message were given and commented thereon. "Such," it was remarked, "are the views the President takes of this law, and such is the course he intends to take. So far as he is concerned the poor, oppressed colored men, the injured and the wronged, can hope for no mercy. They must look somewhere else rather than to President and rulers for justice and mercy—they must look to a higher power, and now they will not look in vain. The Lord aescents righteousness and judgment for all that are oppressed."

This law is before the people, it is a law of the nation, and we are principally interested in it. We may be called upon to act in regard to the fugitive from slavery, to find, catch and shun him, and bid him God speed in his flight to the South. Or we may be called upon by lawful authority, to aid in arresting the passing fugitives—to turn slave-catchers, and what shall we do? What is our duty? In regard to this, there is but one answer—the question is easily decided, if you act upon Bible principles. If the law is agreeable to God's law and coincides with the spirit and teachings of the Gospel of Christ, then the duty is plain. Oh let it live up to it; that is it is faithfully executed. But if it is not agreeable to God's law, and contrary to the spirit and teachings of the gospel, then it is duty, yes; it is duty! In regard to this, there is but one answer—the question is easily decided, if you act upon Bible principles. If the law is agreeable to God's law and coincides with the spirit and teachings of the Gospel of Christ, then the duty is plain. Oh let it live up to it; that is it is faithfully executed.

But if it is not agreeable to God's law, and contrary to the spirit and teachings of the gospel, then it is duty, yes; it is duty! In regard to this, there is but one answer—the question is easily decided, if you act upon Bible principles. If the law is agreeable to God's law and coincides with the spirit and teachings of the Gospel of Christ, then the duty is plain. Oh let it live up to it; that is it is faithfully executed. But if it is not agreeable to God's law, and contrary to the spirit and teachings of the gospel, then it is duty, yes; it is duty!

...now we must inquire what is the law of God and what are the spirit and teachings of Jesus Christ touching this matter. If you turn to Deut. 23:14, 15, 16, you will read thus: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee; he shall dwell with thee, even among you in that place which he shall choose in one of the gates where it liketh him best; thou shalt not oppress him." Romances were made to show how this applied to the case before us. As the same principle, if not the statute itself remained in force, it was the same thing. The law of God, the ten commandments, is opposed to this law. Direct teachings are against it, especially in the New Testament. Christ declared this law sum布mably to be bad. "Thou shalt love the Lord thy God, and thou shalt love thy neighbor as thyself."—When he made by our neighbor he fully explained the meaning of falling among thieves—a very apt illustration of God's way. Now let this explanation of God's law, as given by Christ, be taken as a true and fair explanation, and what will you do with this law of which we are now speaking? Does the fugitive slave law coincide with this law of God? In carrying out this law of our land, do we show that we are fulfilling the law of God by loving our neighbor as we love ourselves? a queer way of proving it truly. We love him as we love ourselves, and therefore we arrest and send him back to bondage! We help send the poor female back to all the horrors of slavery to which her sons are doomed. What! tell me that this is agreeable to the law of God? Then acting in conformity to it God's law? Then in helping the idolator and adulterer and murderer in their cause, we are acting in accordance with God's law, and God says, "He that oppresses the poor reproaches his maker"—whose stoppeth his ear at the cry of the poor, he also shall smite himself, but shall not be heard." Rob not the poor because he is poor and saith oppress the afflicted in the poor for the Lord will plead their cause and spoil the soul of those that spurned them in the time of God's law.

...and may be seen throughout the Testimony. These fugitives are the poor, the oppressed, the slaves—the poor are not to oppress—or to rob—but rather to help, relieve, and succor. But if we obey this law of our land, we cannot do this, but must oppress, rob, and afflict those poor bond-men fleeing five thousand miles.

But let us for a moment look at the teaching of Christ upon this subject. This rule he lays down: "Therefore, whosoever ye would that men should do to you, do ye even so them this is the law and the prophets." Mark that expression—"this is the law and the prophets" this is the sense of the teaching of the Old Testament—and this too, we may add, is the true spirit of the gospel throughout. And how will this law of our land stand by the side of this rule, and this law of God's word? In turning slave-catcher, and sending them back to slavery you are doing to them as you would be done by? In doing this you are fulfilling or violating the golden rule! i. e., the spirit of the gospel. You easily judge how this is. In union with this rule is the whole teaching of the gospel of Christ, and let his gospel, his precepts and teachings he carried out, as he intended they should be—and it destroys the whole system of slavery at once. Slavery cannot possibly exist where the gospel is faithfully obeyed, any more than it is possible.

It is preposterous to contend that the gospel either approves or condones that the gospel either

its direct teachings, its entire influence is against it. It is impossible, therefore, to obey this law without acting contrary to the principles and teachings of the gospel of Christ; and this being true, then there is but one course for us to pursue—that is, obey God rather than man. The mere fact that it is a law of the land, and that we are to submit to the powers that be, does not touch the question as to our duty. If rules make wicked laws, then it is the duty of all men who would act conscientiously and in the fear of God to resist those laws." (Here various authors were quoted such as Wayland, and others.)

"But let us call upon the Governor to do what we are anxious to have done, which would be to call a convention to "re-mass the state in bonds as before with them." And I would not forget that while we are boasting of our government, as securing to all life, liberty, and the pursuit of happiness, "there are three millions of fellow immortals among us who are deprived of all these blessings, and that we are commanded by law to see that they are kept in this condition. Oh, it is a fraud—it is a sham that talk about life, liberty and happiness being secured to all in our land, when these millions are sighing and groaning for these very blessings, and our nation places its strong foot upon them and says, 'We do not enjoy them!' God of the oppressed, what dost thou think of it? What judgment hast thou in store for this guilty land!"

But let us look for a moment longer at this law of our land, and see if it be unrighteous.—It will not be disputed, that it is a law to sustain slavery, and especially to aid the slave holder to maintain a firmer grasp upon his victim; and to restore those to slavery, who have escaped from it. This is the object of the law, as the reading of it will show.

The first question then is, as to the rightfulness of slavery. Is it right to hold these fellow-men in bondage?

The second question is, as to the rightfulness of this law.

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The sixtieth question is, as to the rightfulness of this law.

tion, and a disgrace to the whole American people. Around this the future historian will draw a black mark, if he does not indignantly cry out, shame—shame on a people making such high pretensions to freedom, while pursuing such practical business."

"While we are called upon by the Governor to do what we are anxious to have done, which would be to call a convention to the purpose of getting rid of the fugitive slave bill, I would not forget the divine power to 'redeem men' from all bonds as before with them." And I would not forget that while we are boasting of our government, as securing to all life, liberty, and the pursuit of happiness, "there are three millions of fellow immortals among us who are deprived of all these blessings, and that we are commanded by law to see that they are kept in this condition."

"Oh, it is a fraud—it is a sham! And I would not forget that while we are boasting of our government, as securing to all in our land, when these millions are sighing and groaning for these very blessings, and our nation places its strong foot upon them and says, 'We do not enjoy them!' God of the oppressed, what dost thou think of it? What judgment hast thou in store for this guilty land?"

Such a law should not disgrace our Statute book.

Let us call upon the Congress to make trial if they choose.

The argument is a short one. The Constitution forbids the exercise of power over the slaves.

The fugitive slave law does prohibit to thousands the free exercise of religion. Congress, then, had no right to pass that law. They must have forgotten the amendment, or they simmed with their eyes open. But the act is done, and posterity will judge.

And yet one thing further must be done:

The Slave Power must be overthrown, so that the Federal Government may not openly, actively, and persistently on the side of freedom.

The question of its constitutionality never

tried in any court whatever, not even in our

Court of High Commissioners.

Now has there been a trial at all?

WINDHAM, Vt., Dec. 27, 1850.

WINDHAM,

WEDNESDAY AND THURSDAY,

DECEMBER 13 and 14, commencing at 10 A. M.

Men and Women, come and consider the cause of the poor slaves, our nation's guilt, and our common duty.

It is the time for stout hearts.

C. G. PARSONS,

D. B. PEER,

A. WILLEY, Committee.

A Genuine Pro-Slavery Sermon.

BY REV. J. O. FISKE, OF BATH.

Much effort has been made by pro-slavery politicians to give some color to the charge of

peculiarities in the fugitive slave law.

What would the Methodist bishops do if

the slaves came to their pulpits?

What would the Quakers do if they came

to their meetings?

What would the Presbyterians do if they

came to their pulpits?

What would the Episcopalians do if they

came to their pulpits?

What would the Congregationalists do if they

came to their pulpits?

What would the Baptists do if they came

to their pulpits?

What would the Methodists do if they

came to their pulpits?

What would the Disciples do if they

came to their pulpits?

What would the Universalists do if they

came to their pulpits?

What would the Free-Soil party do if they

came to their pulpits?

What would the Anti-Slavery party do if they

came to their pulpits?

What would the Anti-Slavery Society do if they

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What would the Anti-Slavery Club do if they

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